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## THE CENTER OF SCIENCE.

Home-Talk by J. H. N., W. O., July 20, 1864.

SCHOOL teachers sometimes teach geography by setting their scholars to study the localities immediately around them, commencing at their own door. They work out from home as a center. They go from farm to farm, from town to town, from state to state, from nation to nation; and so learn the geography of the world, starting from home. I think that is the best way to learn all sciences. Start from home. Begin with what you know in your own experience as a center. Now I *know* there is a God, who is a rewarder of them that diligently seek him. That I know in my own heart—at home. I know that more surely than I know the earth is round, or that the Copernican system is correct. Sure as I am of those facts, I am still more sure that there is a God, and that he rewards those who diligently seek him. That is a truth that is close to my heart. I call it a scientific truth—the first and best of all scientific truths. I shall start from that center, and work out from it into the domain of science as fast as I can.

That central truth of science may be expressed in another way. It means the existence of a God and special Providence. These are the two great items of faith. That God is a rewarder of them that diligently seek him, means special Providence. It means miraculous power. It means that God treats those who seek him, differently from those who do not. These two items put together, constitute the sum and substance of theology, and to me are the center of all science. I am not obliged to wait until I can prove these two facts to somebody else; they are the center of all science to me, whether I can demonstrate them to any one else or not.

After having seen and known the ways of God long enough to be sure that he is a rewarder of those who diligently seek him, are we obliged to wait before we accept this discovery as scientific truth, till we can prove it to geologists for instance? Science is what we know, and there are many ways to knowledge. We discover some existences by the senses, by seeing, hearing, smelling, feeling; and we get at others by testimony, and others still by reasoning. Last of all there is such a thing as

heart-perception. I can see and feel and hear God and his kingdom in my heart. That is a matter of science to me just as much as any thing which is discoverable with the microscope or telescope. If other people say they have not seen nor heard nor felt God, and do not know there is such a being, I say to them, I am certain of it, and your ignorance don't hinder me from seeing and knowing it. I shall take what I know as a part of science, and this fact I regard as the post in the middle of all science. The scientific world, without the power of heart-discovery, must be very circumscribed in its domain of research—quite as limited as though it had no telescope.

Special Providence is a fact, which we have just as much right to put forward, as people have to report experiments in chemistry or philosophy. If you should see a man fire a gun in a certain direction twenty times, and afterwards find a target in that direction, pierced with twenty bullets within a few inches of the center, you would conclude that there was some intelligence and design in the matter; you would know the hits could not have come by chance; you would say it was the special providence of the marksman. I can report a series of facts in my experience as completely demonstrative of intelligence and intention, and proving the special Providence of God as certainly as that. People who have had no such experience may say everything is managed by law or by chance; but we know that God manages the universe with reference to rewarding those who diligently seek him. That is the law by which he works—the law of special Providence for them that love him.

## SCRAPS AND TALKS,

FROM THE OLD TRUNK IN THE GARRET.

[Amongst other matter in the "Family Register" of a somewhat esoteric character, we find the report of a long discussion entitled, "The Conjugal Relation." Its date is 1849, about a year after the gathering of the Association, and it is chiefly a talk by J. H. N., drawn out on occasion of a criticism of certain pairs, whose married life, as disclosed by our new circumstances (and as affected by them for the time being, no doubt), appears not to have been harmonious. We venture to make extracts from this report for this column, as containing a revelation of some of the work the Community went about when they first came together, and containing philosophy which though specially adapted to Association, has an application outside—more, we know, by far, than will generally be admitted. The spirit of claiming, the spirit of jealousy, of repugnance, and of contrariness, which are covered and veiled elsewhere, were brought into public gaze here, and in the light of such discussions as

the following they disappeared. We will give the report a new heading.]

## Preparation for Communism.

Marriage or special companionship is a crucible of character. It is a test indicating the degree of civilization which the parties can fairly claim. If a couple have come together by marriage in special companionship and cannot live harmoniously—if the nearness of their approach detects faults and makes them lose respect for each other, the fact must be accepted as an indication of real character; and it must be assumed that all the love and harmony and beautiful manners there may be between them and those with whom they are not in special companionship, are superficial, and would prove a sham subjected to that test. If by marriage intimacy the charm of love has been dissolved, and the feelings which they had in courtship have proved an illusion, they would have the same experience with persons they may be courting now, should circumstances bring them too near. If a man is not a harmonious companion in the matrimonial relation, no matter how pleasant and sugary and gallant he may be toward other women, his love is romantic. He might go the whole round, and just as soon as the relation became intimate enough to detect his real character, he would prove an inharmonious companion with every one. There may be such a thing of course as a righteous quarrel on one side; but such a quarrel will advance to settlement, and result in closer union between the parties; or it will terminate in utter separation and the reprobation of one of them.

The condition of things between the married pairs is then a true index of the civilization of the Association. The actual amount of harmony here is indicated by that existing between those nearest and most familiarly disclosed to each other, in the special companionship of marriage. All love there is going that will not stand the test of that crucible, is a sham. If by any fault of your own there is a state of discord between you and your wife, you are not capable of loving any other woman better than her; you are mistaken if you suppose you could live any more happily with some one else. There is but one love—the love of God—the love that suffereth long and is kind, that thinketh no evil, is not easily provoked, is forgetting and forgiving, willing to spend and to be spent for its object, though it gets only ingratitude in return. All other love is poetical; and if a man has not this love toward his wife, he can have it for no other woman. Take a pair together, and they render no more real substantial love to the Association than is going between themselves.

I begin to like marriage in this view, as a test of civilization. If our character is really divine—a development of God's Spirit—those who know us best will love us most. We have been accustomed to speak of unfavorable influences gen-

erated by the marriage connection, but I am convinced that marriage does not create the evils we find; it only detects them; and I thank God for giving us such a crucible.

It is a cowardly way to back out of difficult circumstances, and ask God to make us better by change of condition. You say it is exceedingly difficult to do right and act out love under the unfavorable influences of marriage intimacy. This is the very fact that would rouse my ambition. If there is a spot that it is difficult to behave right in, I want to be put there. There is a way to behave right, to secure respect and lay the foundation of harmony and spiritual music, in the unfavorable condition of marriage intimacy. Let us quit the cowardly shrinking from this test, and not be contented with anything short of thoroughly fulfilling the righteousness of God in the prison of marriage. God will not let us out of special relationships into more liberty, until we have taken a thorough discipline and learned to behave well there. You attribute your conjugal difficulties to the fact that familiarity breeds contempt, and that the close relationship compelled by marriage leads to chafing—in short, to the influence of circumstances rather than spiritual causes. But let us treat this thing as we treat disease. We live in a bad world for our bodies; cold and heat, storms and pestilence are around us; but we count that the real source of bodily disease is spiritual; and we quit external doctoring and seek cure by increase of life. So let us conclude that the real cause of difficulties between pairs is not in the marriage relation, but in the infirmities of the partners. They do not want new circumstances—separation—but the establishment of their hearts in that love which Christ and Paul had to the church. The true order of change is, to cure evil at the center by insisting upon carrying love and the righteousness of love into present circumstances, and then let love thus commenced at the center, arrange circumstances. Let circumstances come as the result of love. I advise all persons who are parties to matrimonial discord, to look the matter in the face candidly and carefully, see if the fault be not in them, and make up their minds without reference to the conduct of others, that the discord shall not exist by their fault. They should quit assertion of claims, renounce all unreasonable repugnances, and carry out the principles of that love which asks for no return. Let all make up their minds that they are no more capable of harmony and love with any body else than with their partners, and that all love going in other directions would fail under the same circumstances, and is therefore a sham. We may talk about "matched natures" and "social affinities;" but whatever these may amount to, it is certain that discord and repugnances are entirely foreign to the commonwealth of Christ. \* \* \*

I put the relation of special companionship into the same category as Association. It is true of special companionship, as of Association, that it detects selfishness. We rejoice in the glorious results of Association in detecting character and setting us upon improvement. Special companionship fulfills the same office, and it may be made the means of improvement in a more intense way. The spirit which would let us down into disgust and contempt in this

relation, would lead us to the same result in complex marriage. If we give it up and say we cannot learn to respect each other, and treat each other courteously and beautifully in the relation of special companionship, then we can not on the great scale of Association.

(To be continued.)

### THE LABOR QUESTION.

THE labor question is one which is much thought of, and much discussed. Books are written about it, schemes of reform are concocted, and conventions are called. Nevertheless the radical mischief remains. Those who work the hardest at the least attractive business receive the poorest reward.

Among the manifold discussions, those who are regarded as the highest authorities, are cited and quoted for the purpose of throwing light on the question; but it appears to me that the highest authority of all has generally been sadly overlooked, and that is the words of Christ as reported by Matthew: "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest to your souls. For my yoke is easy and my burden is light."

If any one is disposed to say that Christ meant merely spiritual labor, and that he had no reference to manual labor, I reply that the word labor is wholly unqualified, and in the sense in which he employed it, it means hard, wearing work of all kinds, spiritual, intellectual and physical; and therefore this declaration must contain the solution of the question under discussion.

If any one asks how we can "come unto him," I answer, "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek him." Do you believe that God is, and that He will reward your search?

*Objector.*—Well, but suppose I were to set out upon a search, where shall I begin to look?

*Answer.*—Look in your own heart. "Know ye not that Christ is in you, except ye be reprobrates?"

*Objector.*—Well, but suppose that I were really to believe—to feel and acknowledge that Christ is in me, and has saved me from sin, as you do, how is all that going to affect this great labor question that is troubling the world? How is my daily burden to become lighter?

*Answer.*—There are only two ways that I know of by which a burden can be lightened. One is by an increase of the strength and skill of the bearer, and the other is by getting others to take or share the burden. Have you not faith to believe that an almighty Savior in your heart would be kind enough to increase your strength and so make your burden light? But that is not the only way that your burden would be made light. It is his special business to unite the hearts of all those who believe on him and make them one. So all that were of the same faith with yourself would be ready to share your burden. Depend upon it, you and all the rest of the world may try every other means under heaven to get rid of your wearing labor and heavy burdens, but will never succeed until you come to Christ and accept his conditions.

H. J. S.

### SMITH'S STORY.

v.

SOON after father bought the twelve-acre lot, the subject of extending the Chicago and Rock Island railroad to Iowa City began to be agitated; and finally it was decided that it should be built. The road was laid out, and the site for the depot fixed upon within twenty rods of our little farm. Mother quickly foresaw that so soon as the road was completed, a village would spring up about the depot, which would harbor a class of persons with whom she did not wish her children to associate. So father decided to look about for a suitable piece of land at a greater distance from the city.

It happened that one of the most valuable hundred-acre lots in all that region of country had been bought by a wealthy man when government first threw the land into market. This man foresaw that in time this piece of land would become valuable, and so had refused all offers of purchase. When the California gold-fever excitement of 1850 broke out, he was seized with it and went to California, where he shortly died. His wife, anxious to have all his property converted into money, so that she could remove East to her friends, had this piece of land, together with other property, put into the market at rather a low price, as money at that time was scarce. Fortunately for father, this event occurred about the time he had decided to make another purchase. He at once determined to buy those hundred acres, and did so, paying eight dollars per acre. This purchase consisted of twenty acres of level prairie land, and eighty acres which formed a sort of mound—the land gradually rising from all sides, leaving on the summit a magnificent building spot of about an acre, sloping just enough to drain the surface. There was no place in that region which afforded so extensive a view of the surrounding country as this summit. On the north the vision was bounded by woods about a mile and a half distant; on the east by a range of prairie hills seven miles away; the intervening space being nearly level, and dotted here and there with a farm-house. On the south the country gradually sloped away till it seemingly met the horizon. The Iowa river runs in this direction, and its banks are fringed with trees, which, in summer, produce a pleasing effect. Sixteen miles south of Iowa City, and five miles from any other tree, stands a huge elm, called the "lone tree of the prairie." When the atmosphere is clear this tree can be seen with the naked eye from this peculiar rise of ground. The high bluffs of the west bank of the Iowa river intercept the view at a distance of some two or three miles; while between, and below (nearly or quite two hundred feet) flows the river, a little more than a mile distant. At the north-west is a fine view of the present State University, together with a portion of Iowa City; the center of which, is two miles distant.

We all felt highly elated on procuring this delightful site, and we christened it "Mount Prospect." I was delighted at this purchase, for I at once saw visions of abundance of teaming to be done, in which I should figure as driver, a position of which I never tired. A house and barn were to be built, and a fence was to be put up around the whole farm, with the exception of eighty rods across the south end. It was decided to experiment some in fencing. Part was to be worm rail fence; part straight rail; part post and board; part a kind of post and wire; and part was to be made by driving rough split white-oak stakes, two or three inches in diameter, and five and one-half feet long, into the ground about three inches apart. The ends were sharpened, a line stretched at the height of four or five and one-half feet above the ground, when a man, armed with a suitable beetle or sledge mounted a bench, and drove them into the ground while a boy held them in position. On the top of this fence of stakes was nailed a strip of white oak, two inches wide, and a half or three quarters of an inch thick, a nail being driven into each stake. This fence was the least expensive of any we tried; and at the same time the least durable. In a very few years the stakes would decay and fall away. The timber for fencing was cut on a forty-acre wood-lot, which

father had previously purchased several miles north-west of the city; and I had the sport of drawing it. The wood-lot was on the west bank of the Iowa river, and at such a point as made it necessary to get the timber we wished to use during the year, from it during the winter, whilst the river was bridged with ice. Not only our building timber, but all our fire-wood was drawn from this piece of wood; so that our motto was, "Draw wood while the ice lasts." As soon as the ice-bridge was strong enough to hold a team, the work would commence, and last till the spring sun had made the ice unsafe; though some one would be sure to keep venturing till he had broken through and perhaps lost a team; but I never heard of any person being drowned.

Two winters my team was the first to cross, and I learned to consider new ice safe for a double team if it were two inches thick; although if it were no thicker I usually drove pretty fast. I was but fourteen years old, when I commenced this business, and for several winters I was out with my team all day, six days in the week all winter.

This bridge of ice was quite extensively used by persons owning wood-lots up the river. They would drag several sleds loaded with timber upon the ice, hitch one behind the other, and in this way one span of horses could draw an immense load along the smooth ice. On reaching that point on the river nearest their homes, they would draw the wood out upon the banks in small loads and pile it up. I frequently would only draw my wood or rails across the river, and then empty and go back for another load; and so on till night, when I would take the last one home. In this way a large quantity could be shipped across the river while it was bridged, which could be drawn home in the spring.

I look back upon that time, as one in which I took much solid comfort. The only drawback was the early rising. This I was constitutionally opposed to. At ten minutes before five A. M. father's voice would wake me out of a sound sleep with,

"Edson! (a little louder) Edson! it is time to get up!" and there was no other alternative but to put myself inside of my coat, vest, pants, boots, and stockings, and start for the barn. A few minutes in the cool morning air would soon dispel all sleepiness and I would cheerfully attend to the business of feeding, cleaning and harnessing my horses. By the time this was done mother would have breakfast ready, and I would sit down with a splendid appetite. Breakfast ended, I would bundle up, hitch my team to the wagon or sleigh, as the case might be, and with a flourish of the whip away I would go, perfectly happy. When my feet got cold I would jump off and run.

Before attempting to erect any buildings on the place, it seemed imperative that a well should be dug; for there was no water on it, and no stream nearer than the river, a mile distant. In fact, this want of water seemed to be the greatest objection to the place. It was generally thought that owing to its great elevation above the surrounding country, a well to furnish the necessary supply of water would have to be very deep; and a fact going to confirm this belief was, that a neighbor fifty feet below us, had to dig sixty feet before getting water. Some one in conversation with father about the matter, suggested that it would be well to have Mr. H. come and examine the ground. Mr. H. was what is popularly known as a "water-witch;" that is, with a "divining rod," consisting of a hazel prong, he claimed that he could discover the internal water-courses of the earth, and state their depth below the surface. Father had but little if any confidence in such a proceeding, still he thought there would be no harm in trying the experiment; and being quite well acquainted with Mr. H., he invited him to ride out and examine the place. He did so, and after a careful examination predicted that should we dig at a certain spot, we should find a good supply of water at a depth of *eighteen feet*; and immediately below it, at a depth of thirty-two feet from the surface, we should find another good vein of water. This seemed rather incredible, when fifty feet below it could not be found short of sixty feet. More singular still, the spot chosen, was in close proximity

to the south side of the house, just where we wanted it; for the kitchen was to be on that side, and also the barns were to be built on that side of the slope. So of course we determined to make a trial, and on digging we were astonished to strike a good vein of water at *eighteen feet* below the surface; but fearing that would not yield a sufficient supply for both house and barn purposes, we went down to a depth of thirty-two feet. Here again we struck a vein, just as had been foretold. The well was walled up, and immediately filled with water to within eighteen feet of the surface; and it has always furnished a bountiful supply of pure water.

In a year or two I had an experience in connection with the well, which was, to say the least, uncomfortable; in fact it was similar to that described by Mr. Thacker, when in his boyhood days he was obliged to turn the grindstone. The water was drawn from the well at that time with an endless-chain pump; and every day I was obliged to turn the crank till I had lifted up a sufficient quantity to satisfy the cravings of twenty head of cattle, and six horses. And O, what creatures to stow away water were those cows! They appeared to delight in seeing me turn that handle, and they would stand and suck up huge draughts of water till their sides seemed ready to burst with fullness. But although they could exhaust my stock of patience, they could not exhaust the supply of water in the well.

After the well was finished, a cellar for the house was dug, and I of course was teamster for drawing the stone, the lime, and the sand.

One morning in August I went to the barn to feed and harness my horses, and when near it I discovered a large dog sitting on his haunches, under a wagon which was under a shed adjoining the horse-stable. The dog looked sick, and was frothing at the mouth. I had heard it reported the day previous that there was a mad dog in the vicinity, and as quick as I saw this fellow, I concluded he was the one mentioned. I hurried back to the house and seized my gun, which I knew contained a charge of large shot. Approaching within about twenty paces of the dog, I dropped upon one knee, took a quick aim at his breast, and fired. I afterward found that the whole charge entered his breast, tearing a hole large enough to thrust my fist into; but it was too high to reach the heart; and the infuriated monster with staring eyes, frothing mouth and bloody breast, came at me with a howl of rage. I did not attempt to run; but quickly clubbing my gun, as he sprang at me, I struck him a tremendous blow on the head, which broke my gun-stock square off. The dog then seemed satisfied in that quarter, and ran for the road. I ran after him, seizing an ax at the wood-pile, and dropping my broken gun. I came up with him at the fence, which he was vainly attempting to get over, owing to loss of blood. A blow on the head with the ax, quickly put him out of misery.

## THE UPPER SITTING-ROOM.

### II.

THERE is no room on our domain where one becomes so truly unconventional, as in our upper sitting-room. It is true that it "almost embodies our ideal of home." Every family interest concentrates here. But it is not our intention to glorify a room! we only wish to depict to our readers the *home feeling*, which is always found here.

And now for something about the twenty surrounding dormitories. There are eleven apartments on the north, eight on the west, and two on the east side of the house. Bear in mind that the rooms are in two tiers, one on the sitting-room floor, and the other on the corridor. The outlook from the north bedrooms is in summer exceedingly pleasant; commanding a view of the lawn extending northward, the orchard beyond, a portion of the meandering stream, known as Oneida Creek, and in the distance our Willow-Place factory and adjoining buildings. The western bedrooms overlook a fine rising landscape, taking in our pear-orchards, our vineyards, our berry-fields; and soon the course of the Midland Railroad as it cuts through our farm, will be seen for half a mile or more; while the two bedrooms on the east are

compensated for less attractive outlook, by the glorious sunrise which they command.

These rooms are alike in general appearance—the principal variation being in size. Each room contains a window, each a closet and commode, and all are warmed by their communication with the sitting-room. The style of arrangement varies as different tastes vary. While the occupants of "No. 26" prefer ornamenting their room with pictures, shell "what-not" and general display of nicknacks, those of "No. 38" are very chaste in their display of pictures, or of any ornamentation whatever. But truth to tell, the rooms are all snug, and attractive in appearance.

It is not usual for individuals to make a sitting-room of their private dormitories, still it would be perfectly proper and allowable for them to do so if they chose. But the popular current is against isolation, and for aggregation; and that is why, as soon as the morning work is finished, we are sure to meet more or less of the inhabitants in the sitting-room; and not only those who live in the immediate vicinity, but the whole family in the course of the day or evening.

If you should step in during the forenoon, you might find a collection of persons variously occupied; some reading and studying, women cutting out work, sewing, or knitting; a group of girls relating some new notion; occupants of "No. 43" and "No. 45" reading; "No. 28," writing; and not far from the latter Mr. H., who does a deal of copying and indexing for future use. Here you may see the author of "Foot Notes," who has the air of a man wandering "in a train of thought." If you were to ask him a question, he would answer you at once, for he is always polite; but you would readily perceive that he was thinking of something else. In the rocking-chair by the register, you will notice "Mother B." studying geography. She occupies "No. 25," but she always sits with the company; and although here she daily meets her children, grand-children and great grand-children, she still keeps up a lively interest for improvement, and is an enthusiast in geography. Opposite her you will observe Mrs. B., who is as enthusiastically engaged in knitting mittens. The whole children's department have been gloved and mittened this winter by her industry.

If you were at all curious to look into "No. 28" (pleasant room round the corner), you would become convinced that it is the home of a student; you would find the table literally groaning with the weight of books—not light, senseless books—but books of science—books written for a purpose; and they are lying on this table to be read and studied for a purpose.

As you might suppose, it is not unusual for persons to drop in from other quarters of the building after dinner to spend a quiet nooning best suited to their feelings. The men perhaps sitting around the fireside, tilting and balancing their chairs (what a luxury for a man!) while they discuss such topics as present themselves: and the women flitting about with a word for this one and that, or pausing to listen to the conversation, until the one o'clock bell summons them to their respective vocations.

Then there is the twilight hour, when the gathering darkness harmonizes so well with serious thought; the books are thrown aside, the sewing is laid on the shelf, and the half hour before supper spent in meditation and prayer. But after supper the scene changes: the lamps are lighted, the table is set back, and seats brought in from the Hall; for the men have returned from their work at Willow-Place, and the room is filled to overflowing. Soon the children come bounding in, and mingle freely with the crowd, until Mr. C. tingles a little bell, and then hush! All scamper to their seats, eagerly wondering what will be said to them. Like all children they sometimes show uneasiness, but as a general thing they pay marked attention. One evening after they were all quiet, Mrs. S. took her seat in front of them, and began thus:

"We have talked several evenings about Providence, and you children understand what that means; and now we would like to have you learn about faith. Have you any idea of faith?"

*Harley.*—It was like what Abraham had, to offer up his son.

*Mrs. S.*—He believed God would restore him to life, didn't he?

*Harley.*—Yes ma'am.

*Mrs. S.*—What Providence did we have last night?

*Theodora.*—We had good luck to hear Mr. Hutchinson sing.

*Mrs. S.*—That was good luck. Did you all enjoy the singing?

*All.*—Yes ma'am.

*Mrs. S.*—Well God gave us that amusement. Then don't you think he will give us more?

*All.*—Yes ma'am.

*Mrs. S.*—Well, that is faith—to believe God gives us good things like amusements, and then to believe that he will give us more from time to time when he thinks it will do us good—that is faith. Then if he will give us amusements to please us, he will also give us other things. He will look out for your education and see that you have good schools, and as you grow up he will see that you have good employment. Well, if you believe all this, *that is faith*. That is what we can do—believe that God will take care of us now, and to-morrow and forever.

H. M. L.

## THE CIRCULAR.

O. C., MONDAY, JANUARY 18, 1869.

### AMERICAN SOCIALISMS.

NO. XV.

IF Hawthorne and Emerson are the wrong men to tell the story of Brook Farm, who is the right man? Clearly GEORGE RIPLEY. A man knows more about himself, and can tell his own story better, than any body else. If Brook Farm is to tell its own story, George Ripley must speak, for he was Brook Farm. It was George Ripley that took into his heart the inspiration of Dr. Channing, and went to work like a hero to make a fact of it; while Emerson stood by and evidently grinned at it. It was Ripley that put on his frock and carted manure, and set Hawthorne shoveling, and did his best for years to keep work going, that the Community might pay as well as play. It was no "pic-nic" or "romantic episode" or chance meeting "in a ship's cabin" to him. His whole soul was bent on making a home of it. If a man's first-born, in whom his heart is bound up, dies at six years old, that does not turn the whole affair into a joke. There were others of the same spirit, but Ripley was the center of them.

He ought to give the world, not a romance or a lecture, but a sturdy book on Brook Farm. It was the achievement of his life, worth more to the world than all his criticisms and reviews; more than all the lectures of Emerson; more than all the literature that has streamed after it.

An achievement is not finished till it is reported. And this is the very function of literature—to report achievement, and so finish it. Literature of itself, without achievement for the soul of it, is a sham—a mere dress on a frame, set up for a tailor's advertisement. And on the other hand achievement unreported is a beggar, likely to die for want of clothing.

Ripley ought not to let Brook Farm go begging in this shabby way. It was not a failure, to our certain knowledge. It need not be a failure for him, if he would make an honest report of it. Look at it in the light of the new doctrine of correlation and persistence of force. Ripley knows that magnificent forces were at work in the production of it. It was the practical outcome of the Transcendental Revival, as that was the outcome of the whole Unitarian differentiation. Then consider what variety and immensity of forces it concentrated in itself, when it became the focus of the great Fourier Revival. Does any body believe that such an organism was a failure and perished, because it seemed to die at six years old? or that the forces which played through it, and streamed from it, were scattered and lost in the insane?

For one thing the Oneida Community owes much

to Brook Farm. This is the reason why we have a right to speak of it. We are not aliens. The Oneida Community may be said to be the continuation of Brook Farm. Look at the dates. Brook Farm deceased in October 1847. Oneida Community commenced in November 1847. It is a simple case of transmigration, or in the latest language, persistence of force. So we must do the best we can to grope out the history of our pre-existent other self. If Ripley and his brethren refuse to help us, they must not blame us if we make some mistakes. We hope they will correct us in a good spirit, as we proceed.

Brook Farm came very near being a religious Community. We have seen that it inherited the spirit of Dr. Channing and Transcendentalism. The inspiration in the midst of which it was born, was intensely literary, but also really religious. The Brook Farmers refer to it as the "revival," the "newness," the "renaissance." There was evidently an affluence on the men, and they wrote and acted as they were moved. *The Dial* was the principal organ of this affluence, and contains many articles that are edifying to Christians of good digestion. It was published quarterly, and the four volumes of it (sixteen numbers) extended from July 1840 to April 1844.

The first notice we find of Brook Farm is in connection with an article in the second volume (Oct. 1841), entitled, "A Glimpse of Christ's Idea of Society"—a most devout essay by E. P. Peabody. We quote liberally from this article, because it concludes with the following important announcement, referring to Brook Farm:

"N. B. A Postscript to this Essay, giving an account of a specific attempt to realize its principles, will appear in the next number."

#### THE SPIRITUAL IDEAL OF BROOK FARM.

[From the *Dial*, Oct. 1841.]

"While we acknowledge the natural growth, the good design, and the noble effects of the apostolic church, and wish we had it, in place of our own more formal ones, we should not do so small justice to the divine soul of Jesus of Nazareth, as to admit that it was a main purpose of his to found it; or that when it was founded it realized his idea of human society. Indeed we probably do injustice to the apostles themselves, in supposing that they considered their churches any thing more than initiatory. Their language implies, that they looked forward to a time when the uttermost parts of the earth should be inherited by their beloved master—and beyond this, when even the name, which is still above every name, should be lost in the glory of the Father, who is to be all in all.

"Some persons, indeed, refer all this sort of language to another world; but this is gratuitously done. Both Jesus and the apostles speak of life as the same in both worlds. For themselves individually, they could not but speak principally of another world; but they imply no more than that death is an accident, which would not prevent, but hasten to themselves and others the enjoyment of that divine life, which they were laboring to make possible to all men, in time as well as in eternity.

"Not in the action of the followers of Jesus therefore, are we to seek the Idea of Jesus respecting Society; not even of those followers so generally admitted to have been inspired by him to a degree one man is never known to have inspired others. Like every great soul and more than any other, Jesus remands us to our own souls, which are to be forever searched with more and more purification of prayer, to find the echo, the witness, the inward sanction of his great utterances. In fine, the truth "as it is in Jesus" is not to be understood by studying Ecclesiastical History, even in the letters of the immediate disciples to their churches, but by following his method of Life and Thought. This method was to go to God first hand; to live faithful to the simplest principle of love; and to suffer courageously and gently whatsoever transpired in consequence of uttering what he believed to be the truth. Immediate consequences, even though they were so serious as the arming of a nation against an individual, and his being crucified, he set entirely aside; he did not even argue against a consideration of them; he ignored them wholly, and trusted to living out without heat, but genially, all principles, with simple earnestness.

"Hitherto two errors have prevailed, either singly or in combination; one has led men to neglect social organization wholly, or regard it as indifferent; and to treat of an isolated cultivation of the soul, as if it could be continuously independent of all extraneous influence. A noble truth is at the foundation of this error, which has prevailed among the spiritual and devout. On the other hand, minds of a more objective turn, combined with social feelings and sensibility to the temptations of political power, have

been lost in organization, by making it a supreme object, and so have overlooked the individual souls, in each of which is the depth of eternity.

"Time, has been deliberately given over to the devil, in a sort of understanding, that thus might eternity be secured for God; and by means of this separation and personification of the finite and infinite in the soul, an absurdity and lie have been enacted in society, and have entered into the sanctuary of man's Being.

"But falsehood is finite. The Soul begins to be conscious to itself, and to reject this lie from its own depths; and the Kingdom of Heaven, as it lay in the clear spirit of Jesus of Nazareth, is rising again upon vision. Nay, this Kingdom begins to be seen not only in religious ecstasy, in moral vision, but in the light of common sense, and the human understanding. Social science begins to verify the prophecy of poetry. The time has come when men ask themselves what Jesus meant when he said, 'Inasmuch as ye have not done it unto the least of these little ones, ye have not done it unto me.'

"No sooner is it surmised that the Kingdom of Heaven and the Christian Church are the same thing, and that this thing is not an association outside of society, but a reorganization of society itself, on those very principles of Love to God and Love to Man, which Jesus Christ realized in his own daily life, than we perceive the Day of Judgment for society is come, and all the words of Christ are so many trumpets of doom. For before the judgment-seat of his sayings, how do our governments, our trades, our etiquettes, even our benevolent institutions and churches look? What church in Christendom, that numbers among its members a pauper or a negro, may stand the thunder of that one word, 'Inasmuch as ye have not done it to the least of these little ones, ye have not done it unto Me;' and yet the church of Christ, the Kingdom of Heaven, has not come upon earth, according to our daily prayer, unless not only every church, but every trade, every form of social intercourse, every institution political or other, can abide this test.

"One would think from the tone of conservatives, that Jesus accepted the society around him, as an adequate framework for individual development into beauty and life, instead of calling his disciples 'out of the world.' We maintain, on the other hand, that Christ desired to reorganize society, and went to a depth of principle and a magnificence of plan for this end, which has never been appreciated, except here and there, by an individual, still less been carried out.

"There are men and women, who have dared to say to one another; Why not have our daily life organized on Christ's own idea? Why not begin to move the mountain of custom and convention? Perhaps Jesus' method of thought and life is the Savior—is Christianity! For each man to think and live on this method is perhaps the Second Coming of Christ;—to do unto the little ones as we would do unto him, would be perhaps the reign of the Saints: the Kingdom of Heaven. We have hitherto heard of Christ, by the hearing of the ear; now let us see him, let us be him, and see what will come of that. Let us communicate with each other, and live.

"There have been some plans and experiments of Community attempted in this country, which, like those elsewhere, are interesting chiefly as indicating paths in which we should not go. Some have failed because their philosophy of human nature was inadequate, and their establishments did not regard man as he is, with all the elements of devil and angel within his actual constitution. Brisbane has made a plan worthy of study in some of its features, but erring in the same manner. He does not go down into a sufficient spiritual depth, to lay foundations which may support his superstructure. Our imagination before we reflect, no less than our reason after reflection, rebels against this attempt to circumvent moral freedom, and imprison it in his Phalanx.

"The church of Christ's Idea, world-embracing, can be founded on nothing short of faith in the universal man, as he comes out of the hands of the Creator, with no law over his liberty, but the Eternal Ideas that lie at the foundation of his Being. Are you a man? This is the only question that is to be asked of a member of human society. And the enounced laws of that society should be an elastic medium of these Ideas; providing for their everlasting unfolding into new forms of influence, so that the man of Time should be the growth of Eternity, consciously and manifestly.

"To form such a society as this is a great problem, whose perfect solution will take all the ages of time; but let the Spirit of God move freely over the great deep of social existence, and a creative light will come at His word; and after that long evening in which we are living, the morning of the first day shall dawn on a Christian society."

Thus, according to this writer, Brook Farm, in its inception, was an effort to establish the kingdom of God on earth; that kingdom in which "the will of God shall be done as it is done in Heaven;" a higher state than that of the apostolic church; worthy even



to be called the Second Coming of Christ, and the beginning of the day of judgment! A high religious aim, surely! and much like that proposed by the O. C., the Shakers and other successful Communities that have the reputation of being fanatical.

We can not find much information about Mr. Peabody; but he was evidently in sympathy with the "newness" out of which Brook Farm issued; and probably his essay represents substantially the ideas that passed between Dr. Channing and the founders of the Community. At all events it was published under the sanction of Margaret Fuller, the editress of the *Dial*; and she, according to Emerson, was one of the regular Brook Farmers. The reader will notice that it criticizes and repudiates Fourierism, which was then just beginning to be heard of. (Brisbane's "Social Destiny of Man" was published in 1840.)

In the next number of the *Dial* (Jan. 1842), Mr. Peabody fulfills his promise of information about Brook Farm, in an article entitled, "Plan of the West Roxbury Community." Some extracts will give an idea of the first "tottering steps" of the infant enterprise:

#### THE ORIGINAL CONSTITUTION OF BROOK FARM.

[From The *Dial*, Jan., 1842.]

"In the last number of the *Dial*, were some remarks, under the perhaps ambitious title, of 'A Glimpse of Christ's Idea of Society;' in a note to which, it was intimated, that in this number, would be given an account of an attempt to realize in some degree this great Ideal, by a little company in the midst of us, as yet without name or visible existence. The attempt is made on a very small scale. A few individuals, who, unknown to each other, under different disciplines of life, reacting from different social evils, but aiming at the same object,—of being wholly true to their natures as men and women; have been made acquainted with one another, and have determined to become the Faculty of the Embryo University.

"In order to live a religious, and moral life worthy the name, they feel it is necessary to come out in some degree from the world, and to form themselves into a community of property, so far as to exclude competition and the ordinary rules of trade;—while they reserve sufficient private property, or the means of obtaining it, for all purposes of independence, and isolation at will. They have bought a farm, in order to make agriculture the basis of their life, it being the most direct and simple in relation to nature.

"A true life, although it aims beyond the highest star, is redolent of the healthy earth. The perfume of clover lingers about it. The lowing of cattle is the natural bass to the melody of human voices. [The old farming hobby of the socialists.] \* \* \*

"The plan of the Community, as an economy, is in brief this: for all who have property to take stock, and receive a fixed interest thereon; then to keep house or board in commons, as they shall severally desire, at the cost of provisions purchased at wholesale, or raised on the farm; and for all to labor in community, and be paid at a certain rate an hour, choosing their own number of hours, and their own kind of work. With the results of this labor, and their interest, they are to pay their board, and also purchase whatever else they require at cost, at the warehouses of the Community, which are to be filled by the Community as such. To perfect this economy, in the course of time they must have all trades, and all modes of business carried on among themselves, from the lowest mechanical trade, which contributes to the health and comfort of life, to the finest art which adorns it with food or drapery for the mind.

"All labor, whether bodily or intellectual, is to be paid at the same rate of wages; on the principle that as the labor becomes merely bodily, it is a greater sacrifice to the individual laborer, to give his time to it; because time is desirable for the cultivation of the intellect, in exact proportion to ignorance. Besides, intellectual labor involves in itself higher pleasures, and is more its own reward, than bodily labor.

"After becoming members of this Community, none will be engaged merely in bodily labor. The hours of labor for the Association will be limited by a general law, and can be curtailed at the will of the individual still more; and means will be given to all for intellectual improvement and for social intercourse, calculated to refine and expand. The hours redeemed from labor by community, will not be reaped to the acquisition of wealth, but to the production of intellectual goods. This Community aims to be rich, not in the metallic representative of wealth, but in the wealth itself, which money should represent; namely, LEISURE TO LIVE IN ALL THE FACULTIES OF THE SOUL. As a Community, it will traffic with the world at large, in the products of Agricultural labor; and it will sell education to as many young persons as

can be domesticated in the families, and enter into the common life with their own children. In the end, it hopes to be enabled to provide—not only all the necessities, but all the elegances desirable for bodily and for spiritual health: books, apparatus, collections for science, works of art, means of beautiful amusement. These things are to be common to all; and thus that object, which alone gilds and refines the passion for individual accumulation, will no longer exist for desire, and whenever the sordid passion appears, it will be seen in its naked selfishness. In its ultimate success, the Community will realize all the ends which selfishness seeks, but involved in spiritual blessings, which only greatness of soul can aspire after.

"And the requisitions on the individuals, it is believed, will make this the order forever. The spiritual good will always be the condition of the temporal. Every one must labor for the Community in a reasonable degree, or not taste its benefits. The principles of the organization therefore, and not its probable results in future time, will determine its members. These principles are co-operation in social matters, instead of competition or balance of interests; and individual self-unfolding, in the faith that the whole soul of humanity is in each man and woman. The former is the application of the love of man; the latter of the love of God, to life. Whoever is satisfied with society as it is; whose sense of justice is not wounded by its common action, institutions, spirit of commerce, has no business with this Community; neither has any one who is willing to have other men (needing more time for intellectual cultivation than himself) give their best hours; and strength to bodily labor, to secure himself immunity therefrom. And whoever does not measure what society owes to its members of cherishing and instruction, by the needs of the individuals that compose it, has no lot in this new society. Whoever is willing to receive from his fellow men that for which he gives no equivalent, will stay away from its precincts forever.

"But whoever shall surrender himself to its principles, shall find that its yoke is easy and its burden light. Everything can be said of it, in a degree, which Christ said of his kingdom, and therefore it is believed that in some measure it does embody his Idea. For its gate of entrance is strait and narrow. It is literally a pearl hidden in a field. Those only who are willing to lose their life for its sake shall find it. Its voice is that which sent the young man sorrowing away. 'Go sell all thy goods and give to the poor, and then come and follow me.' 'Seek first the Kingdom of Heaven and its righteousness, and all other things shall be added to you.'

"There may be some persons at a distance, who will ask, to what degree has this Community gone into operation? We can not answer this with precision, but we have a right to say that it has purchased the farm which some of its members cultivated for a year with success, by way of trying their love and skill for agricultural labor;—that in the only house they are as yet rich enough to own, is collected a large family, including several boarding scholars, and that all work and study together. They seem to be glad to know of all who desire to join them in the spirit, that at any moment, when they are able to enlarge their habitations, they may call together those that belong to them."

Thus far it is evident that Brook Farm was not a Fourier formation at all. Whether the beginnings of the excitement about Fourierism may not have reached and secretly affected Dr. Channing and the Transcendentalists, we can not say. Brisbane's first publication and Dr. Channing's first suggestion of a Community (according to Emerson) took place in the same year—1840. But Brook Farm, as reported by Peabody, up to January 1842 had nothing to do with Fourierism, but was an original Yankee attempt to embody Christianity as understood by Unitarians and Transcendentalists; having a constitution (written or unwritten) invented perhaps by Ripley, or suggested by the collective wisdom of the associates. Without any great scientific theory worked out, it started, as we did at Putney, with the purpose of feeling its way along toward co-operation, by the light of experience and common sense; beginning cautiously, as was proper, with the general plan of joint stock; but calling itself a Community, and evidently bewitched with the idea which is the essential charm of all Socialisms, that it is possible to combine many families into one great home. Moreover thus far there was no "advertising for a wife," no gathering by public proclamation. The two conditions of success which we named sometime ago as primary, viz., religious principle and previous acquaintance, were apparently secured. The nucleus was small in number, and well knit together by mutual acquaintance

and spiritual sympathy. In all this, Brook Farm was the opposite of New Harmony.

It is useless to speculate much on what might have been, if things had been different; but we are tempted in this case to conjecture that Brook Farm might have been a permanent success, if it had kept clear of the worldliness of Fourierism on the one hand, and the disheartenings of its grinning friends on the other; and had had self-reliance enough to have followed its own original instincts and lived its own life. But then there would have been no Fourier Revival, and no transmigration. So doubtless the best thing was done for the whole.

#### REVIVALS AND SOCIALISMS.

In connection with the history of Socialist experiments which is progressing in our pages, the following extracts from a letter published in Dixon's *Spiritual Wives*, may be interesting to the theoretical reader:

Oneida C., March, 1867.

W. HEPPWORTH DIXON:

\* \* \* \* "It is evident that Revivals breed social revolutions. All the social irregularities reported in the papers which I sent you, followed in the train of revivals; and, so far as I know, all revivals have developed tendencies to such irregularities. The philosophy of the matter seems to be this: Revivals are theocratic in their very nature; they introduce God into human affairs; the power that is supposed to be present in them is equivalent to inspiration and the power of miracles—that is to say, it is the actual Deity. In the conservative theory of Revivals, this power is restricted to the conversion of souls; but in actual experience it goes, or tends to go, into all the affairs of life. Revival preachers and Revival converts are necessarily in the incipient stage of a theocratic revolution; they have in their experience the beginning of a life under the Higher law; and if they stop at internal religious changes, it is because the influence that converted them is suppressed.

"And the theocratic tendency, if it goes beyond religion, naturally runs first into some form of Socialism. Religious love is very near neighbor to sexual love, and they always get mixed in the intimacies and social excitements of Revivals. The next thing a man wants, after he has found the salvation of his soul, is to find his Eve and his Paradise. Hence these wild experiments and terrible disasters.

"From these facts and principles, quite opposite conclusions may be drawn by different persons. A worldly-wise man may say, they show that Revivals are damnable delusions, leading to immorality and disorganization of society. I should say, they show that Revivals, because they are divine, require for their complement a divine organization of society, which all who love Revivals and the good of mankind, should fearlessly seek to discover and inaugurate.

"One of the most interesting chapters in your *New America* is that in which you give Elder Frederick's view of Revivals as breeders of Shaker Societies. You say:—

"The Shakers look upon a Revival as a spiritual cycle—the end of an epoch—the birth of a new society. Only in the fervor of a Revival, says Elder Frederick, can the elect be drawn to God:—that is to say, in Gentile phrase, drawn into a Shaker settlement. Mount Lebanon sprang from a Revival; Enfield sprang from a Revival; in fact, the Shakers declare that every large Revival, being the accomplishment of a spiritual cycle, must end in the foundation of a fresh Shaker union."

"This is undoubtedly a true account of the genesis of Shakerism. \* \* \* But the Shakers must not flatter themselves that their societies are the only births that come of Revivals. Mormonism, doubtless, came out of the same fertile soil. Joe Smith began his career in Central New York, among a population that was fermenting with the hope of the Millennium, and at a time when the great National

Revival was going forth in its strength. The order of things in this birth, as in all others was, first, Religion; then, Socialism: Revivals and conversions of souls leading the way to Spiritual Wifehood, and finally to Polygamy. The completion of the sequence in this case, seems to have taken two generations of leaders; Joe Smith laid the religious foundations, and Brigham Young has perfected the polygamy.

"The underlying principle here, as everywhere, is that which I stated at first:—Revivals are in their nature theocratic; and a theocracy has an inexpugnable tendency to enter the domain of society and revolutionize the relations of man and wife. The resulting new forms of society will differ as the civilization and inspiration of the revolutionists differ.

"The dominant peculiarity of the Shakers, which determined their style of Socialism, was, in my opinion, the *Leadership of Woman*. Man of himself, would never have invented Shakerism, and it would have been very difficult to have made him a medium of inspiration for the development of such a system. It is not in his line. But it is exactly adapted to the proclivities of women in a state of independence or ascendancy over man. Love between the sexes has two stages; the courting stage and the wedded stage. Women are fond of the first stage. Men are fond of the second. Women like to talk about love; but men want the love itself.

"The course of things may be re-stated thus: Revivals lead to religious love; religious love leads to sexual love: the converts, finding themselves in theocratic liberty, begin to look about for their mates and their paradise. Here begins divergence. If women have the lead, the feminine idea that ordinary wedded love is carnal and unholy, rises and becomes a ruling principle. Mating on the spiritual plan, with all the heights and depths of sentimental love, becomes the order of the day. Then, if a prudent Mother Ann is at the head of affairs, the sexes are fenced off from each other, and carry on their Platonic intercourse through the grating. On the other hand, if the leaders are men, the theocratic impulse takes the opposite direction, and polygamy in some form is the result. Thus Mormonism is the masculine form, as Shakerism is the feminine form, of the morbid products of Revivals.

"Our Oneida Socialism, too, is a masculine product of the great Revival. I might take you behind the scenes and show you the genesis of Bible Communism. I shall not be likely to find a more catholic confessor. But the task is too egotistical for me at present. \* \* \*

"It is notable that all the Socialisms that have sprung from Revivals have prospered. They are utterly opposed to each other; some of them must be false and bad; yet they all make the wilderness blossom around them like the rose. The scientific associations, one and all, go to wreck; but the religious Socialisms flourish as though the smile of Providence were upon them. What is the meaning of this? I interpret it thus: However false and mutually repugnant the religious Socialisms may be in their details, they are all based on the *theocratic* principle—they all recognize the right of religious inspiration to shape society and dictate the form of family life. In this, Mormons, Shakers, and Bible Communists agree. I believe this to be a true principle, and one that is dear to the heavens. For the sake of this principle, it seems to me that the invisible government has favored even Popery and Mohammedanism; and I expect that this principle and not Republicanism (the mere power of human Law), will at last triumph in some form, here and throughout the world.

J. H. NOYES."

WE have to record the rather sudden death of one of our members, MR. JAMES A. CONANT. He was a native of Northern Vermont, but removed to Iowa in 1854, from whence he came here with his family in 1856. His disease was the liver complaint, and at last acute indigestion. His character was remarkable for strength—rough honesty and good common

sense. With nerves of iron and stalwart arm, he was untiring in his service to the Community, laboring early and late, as a man would work for himself, only better than that. He managed our farm for several years. When he was first taken down he said he "saw no place in Hades that he wanted to go to," but as he descended he took another view, and a few minutes before he died, hearing our seven o'clock bell, he said he "wished the bell would ring for him." Persons in the Community who have seen Prof. Finney, say that Mr. Conant bore a striking resemblance to him in head and face. His age was fifty-nine.

#### COMMUNITY JOURNAL.

[For the week ending Jan. 16.]

ONEIDA.

—The doctrine of a late Home-Talk, that the human being, if it were allowed a natural, unobstructed development, would become religious somewhere between the ages of twelve and twenty, led us to inquire in one of our meetings what the general experience of those present would indicate as to that. How many felt the instinct waken in their hearts at that time? About eighty persons testified that they were subject to special religious impressions during the period. With some it did not result in anything very satisfactory, but with others it resulted in a glorious revelation of God's love and presence. The nascent instinct was choked in many cases by shame. The confession would bring ridicule. How to brave your companions was the difficulty. The Community will see that this obstruction is removed if possible. Our principle of the ascending fellowship will be a help. If the young find their best society with those older, they will be encouraged instead of ashamed to seek God. The truth is that in common conditions the social instinct which marks the third period of human growth, has no true natural development. It is only where the principle of the ascending fellowship controls, and the children are not educated in shame, that the attraction between the sexes can have a healthy growth.

—Our semi-weekly lectures at 7 o'clock continue. Last night Mr. Alfred Barron made an interesting theme of Phenicia and the Phenicians. The Phenicians were the Canaanites of the Old Testament, and the Carthaginians of later history. They inhabited a shelf of land about two hundred miles long, and twelve wide on the east shore of the Mediterranean, between that sea and Palestine. Tyre and Sidon were their chief cities. They led the world in navigation, and Carthage was one of their colonies. Their language was Hebrew, or very much like it. The few specimens of it extant are deciphered by Hebrew. They were not exterminated by the children of Israel, but were by the Romans, the Punic wars making an end of them. There is not a trace of them on the earth now, only as we conceive of their blood as mixed with the Spanish, and that of other nations whose shores they anciently colonized.

—Although according to last week's financial report the women of the O. C. average six hours and forty minutes of work, it is not monotonous toil, but is all the more effective for being varied. To show this, let us look into the spooling-room. It is half-past seven A. M. One after another, the women and girls come in and take their places at the machines, while one throws on the belt and starts the "winder." There are nine. They will let us ask questions, I know, so we will begin with the *petit* young lady at the winder.

"Do you work here all day, Mary P.? It must be tedious standing so long."

Mary P.—"O, no. At ten o'clock, I sit down at one of the spooling machines, where I work till twelve. In the afternoon I study, sew or recreate until supper time, when I wait on one of the tables for fifteen or twenty minutes."

You see her lot is not a hard one. Now let us pass on to the spoolers, two of whom you observe sit *vis-a-vis* at each of the small tables fronting the west windows. Alice, that tall girl in black, is first in order.

"How long do you work here, Alice?"

Alice—"Till noon."

"Do you have any other employment?"

Alice.—Yes, I help in the dining-room after dinner for an hour and a half."

"And you, Annie, what do you do?"

Annie.—"I spool till noon. In the afternoon I go to school till four."

"Tirzah, how long do you work here?"

Tirzah.—"Till half-past nine."

"Does the machine then lie idle?"

Tirzah.—"No, Mary V. takes it till noon."

"What do you go about when you leave here?"

Tirzah.—"I help H. H. S. prepare 'copy' for the CIRCULAR, read proofs, or do what I please."

"What are your occupations, Charlotte?"

Charlotte.—"I spool till noon, when I wait on table for a short time. After supper I assist in the dining-room for an hour. As I help Mrs. C. take charge of the women's clothing department, I am liable to be called on at almost any moment to run and get something for some one."

"What do you do, Mary B.?"

Mary B.—"My work is the same as Alice's."

"And you, Harriet?"

Harriet.—"I am here till ten, when Portia comes, and I go and make two beds. In the afternoon I work here from one till four."

"Do you stay here all the forenoon, Consuelo?"

Consuelo.—"No, only till nine, when Miss N. takes the machine for an hour, giving place to Mary P. at ten. When I leave here, I have the CIRCULAR letters to look after; new subscribers' names to put in the book, &c., or I print the 'wrappers' for the papers. I usually come here again in the afternoon and work an hour or two."

"You must work here longer, Georgia, because you take more or less care of the business?"

Georgia.—"Yes, I am here till two or three o'clock, but I have no other regular work besides."

Mrs. J., who does the labelling, is engaged in the business four or five hours a day. The workers at the winder are constantly changing, some staying not more than half an hour; and in the afternoon, you will find a different set of girls at the spoolers, who have been otherwise employed during the forenoon. Mrs. H. C. N., who is the superintendent of this department of the O. C. silk-works, finds enough to occupy her mind and fingers from half-past seven A. M. till four P. M. She has the quarterly inventories to make out, the silk to size and sort, and a thousand things to look after.

—The chemical lecture to-day (Jan. 8) was about carbon, and its compounds—a very great subject, the lecturer said, and he could only touch upon it briefly now. Carbon is found in all vegetable and animal tissue except the bones and the teeth. It exists in a pure state in the diamond, which is the hardest of known substances. A diamond point never dulls by cutting glass; and of late years opaque diamond is used in polishing granite columns for building purposes. The variegated polished columns fronting the entrance to the Art Building in New Haven, the lecturer said were polished by diamond in Aberdeen, Scotland. He showed how carbon, oxygen and hydrogen produce carbonic acid; and after producing some of this acid by pouring diluted sulphuric acid upon pieces of white marble, he afterward changed it back again to marble-dust, by mixing the acid gas thus procured, with clear lime-water. The burning of a candle also evolved carbonic acid, which was shown to be the same as the other by its resulting in marble-dust when mixed with lime-water. Our breath, too, was shown to be charged with carbonic acid by the same experiment. This gas is heavier than common air; and though evolved by the burning of a candle, if collected and poured back upon the lighted candle, immediately puts it out. It is also an extinguisher of life, as has been shown by its effect on persons who have inhaled it from burning charcoal in a close room, or from wells, vats, &c. Carbonic *oxyde* is an inflammable gas, lighter than common air, which you may see burning with a blue flame on the top of a fresh coal fire. It is manufactured by heating a mixture of sulphuric and oxalic acids. Heavy carburetted hydrogen, or olefant gas, such as is usually manufactured from coal and used for lighting cities, is made from heat-

ing a mixture of alcohol and sulphuric acid. Wine that is decidedly red, simply by straining it through pulverized charcoal, becomes almost colorless and inodorous.

—The subject of the chemical lecture to-day (Jan. 10) was the analyses of inorganic substances, showing among other things the various processes by which poisons and adulterations are detected. Some one handed in for analysis a package of "butter powder," which after a slight examination was pronounced to be *alum*. This powder is manufactured by the "American Butter Powder Co.," who have their depot at 35 Courtland St., New York, and thousands of these little packages have been sold throughout the country for 50 cts. a package. The recipe says, "Take one-half lb. of butter, one pint of milk, and a half-teaspoonful of the powder, warm them to blood heat, and five to ten minutes' churning will produce one and a half pounds of good fresh butter." To satisfy curiosity our dairyman also tried the experiment of making butter with this powder, following faithfully the given recipe. After churning half an hour or more, the butter "came," but it proved to be the precise quantity that was put into the mixture—the remainder being simply curdled milk, and no union between it and the butter had taken place. So much for this humbug.

—*Evening meeting.*—*E. H. H.*—"I have been especially interested of late in seeking to have my heart in a loving, magnetic state toward God and my superiors. It seems to me that happiness consists in having an appetite for good things, commencing with God. There is no good thing that does not come from God. If we are unhappy, it is because we have got away from him, and have lost our relish for good things. When we are really convicted of our miserable condition, we realize that unless we can have God for our friend, we are wretched indeed. This conviction brings our hearts into a very humble state; we become broken-hearted and poor in spirit, and in this state God can dwell in us. We are, what is called converted, and we find ourselves in a new world of peace, joy and happiness. But just here, it seems to me, we must look out not to fall into a claiming spirit toward God. When we become wise enough to understand that God is our friend and that we are saved, we are apt to feel that we are all right, and rise out of the condition of being poor in spirit. I don't think that God wants us to remain in a state of non-assurance of heart in regard to salvation. Paul exhorts us to exercise the heart in the belief that Christ has wrought out our salvation. But we must not think, because God is reconciled to us that we need not help ourselves. We must not expect to be always favored with special providences and special attention, because we have received them once. I do not know but a claiming spirit sometimes takes possession of our hearts toward God, just as it does toward persons when we are under the influence of exclusive, demanding love. Now, we ought not to get into that attitude toward God. A great deal of external unhappiness is doubtless caused by morbid hankering for special attention. But because persons have at times felt the special outpouring of God's love, they should not push their claims for a constant manifestation of that favor. We should seek to return to our first love—to the spirit of humility which claims nothing.

"I can see that here is a great lesson for us all to learn. As God carries on his affairs, he sometimes employs one and then another as his particular medium or vessel of inspiration, and it would be very wrong for us to get into a claiming spirit and feel miserable and unhappy because we are not employed by him, or in special communication with him all the time.

"These reflections make me desire to wash my hands of all claims on God or persons. I want to stand in an attitude which is content with the hope of salvation and the common advantages and blessings which God has bestowed. If we do not get happiness enough in this way, it is because our appetites are out of order, and we are straitened in ourselves. If we wish to be happy we must not

own or claim anything, but accept every thing as a gift from God."

## WILLOW-PLACE.

—One of the Baptist brothers says that his sect have come to regard a single dip as insufficient to test their faith during this mild weather, so divers schemes have been proposed for restoring to the ordinance its original purity, as a self-denying, crucial rite. One zealous brother proposed a sort of well-sweep, having instead of the bucket a platform on which the candidate for immersion should take his stand and be lowered very slowly into the water, and then after a proper interval by the watch be as slowly raised again. If while rising, a muscle was observed to contract, or the features to betray the slightest emotion, he was to be treated with a second dip like the first. While the execution of this scheme is delayed on account of press of business, or other reasons, another plan has been adopted which is more in accordance with the spirit of the sect, inasmuch as it cultivates more positive self-control. Each individual taking a plunge, must appear at the surface *smiling*. We do not find this to be a very easy matter. A counterfeit is readily detected by the quick relapse of the features into an expression of severe earnestness. One brother laughed so frightfully we thought we heard the cry of some one in agony. Another as he stepped to the font, put on a very happy expression, but on touching the water it vanished and he did not recover it till he reached the ladder.

## WALLINGFORD.

—*Evening meeting.*—*G. W. N.*—It is a good time for us now at the beginning of the year, to make up our minds to cultivate the coming year, the art of talking with God. I feel very much like it myself. It seems more and more practicable and desirable every way, to live with God, and talk with him. I believe we have made some progress the last year in acquaintance with God, and in the knowledge of the way to communicate with him and to hear his voice; and there is every thing to encourage us to persevere in that direction. The distinction between the two worlds is all the time growing more and more vivid to me. In one world we feel influences, inducements, and attractions, that are external—that address the sight; and we may be awake to that and asleep to the other. Or we can be asleep to that world, and awake to another, in which the influences and inducements come from a far deeper source; that is, the world which we enter when we confess Christ in us. The distinction between the two worlds, and the fact that the interior is far the most important, is all the time pressing upon our life, and it becomes easy and natural for us to withdraw to the inner sphere and get our comfort from there. There we find strength to come down upon the outside world. In seeking fellowship in our hearts with the unseen life, we feel that we are imbued with a power that makes us masters of our circumstances. The doctrine I understand that we have been encouraged to practice for the past year, is to go out and do what we have to do, and then go home. The two things are compatible with each other; in fact we are not fit to go out and do business, unless we do go home. I am interested, too, in the fact that this is a growing thing; that what was a small seed grows by practice, and a year makes some difference. I don't know why we should not consider that this is a commencement of a true spiritualism, that is going to supersede false spiritualism. False spiritualism has had a long run, but there is a true medium, and a true clairvoyance.

—*Second Evening.*—*G. W. N.*—I had my attention arrested by the saying of Paul, "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." The truth of that seems to me to be almost self-evident—that the Spirit of God takes effect on the body as well as on the soul. And if Christ dwells in us, if the Spirit of him that raised up Christ dwells in us, then we may look for his quickening power in our bodies as well as our souls. It takes effect first in saving us from sin. Its effect on the body is disclosed in the next verse, "We are debtors

not to the flesh, to live after the flesh." The first inference Paul draws, is not that the Spirit of God helps our bodies for the sake of our own pleasure, but the first object is to set us free from bondage to the flesh. I think if we watch our bodily experience with that in view, and not merely with reference to our comfort, we shall find that the Spirit of God does quicken our bodies, and make us free to follow the Spirit. It gives us power to follow inspiration, and draws us above the bondage of mere circumstances.

## SCRAPS FROM LETTERS.

[We have many letters expressive of interest in the CIRCULAR. The Home-Talks particularly bring responses every week, and the series on Socialisms is often mentioned by correspondents. We make room for a few extracts:]

"—, *N. Y.*, Dec. 27, 1868.—The Home-Talks have been a great help to me, especially the one "God on Both Sides." Yes, God is ruling in the evil as well as in the good, for the best good of all. I find Mr. Noyes's words verified in my own experience. God has always given me trouble enough to grind the puff out of me, so that I find rest and heaven only in true poverty of spirit. S. E. A. D."

"—, *Mo.*, Dec. 27, 1868.—Almost every week I look at the little announcement in the CIRCULAR, "Members are admitted to the O. C. and branches after sufficient acquaintance," &c., and I wonder to myself what we can do or what we can say to insure "confidence." Then I think if we could only do our hearts up as one does a photograph and send them to be read. But as this seems rather inexpedient, will you help us by suggesting something else? We do not wish to flee to you to escape the trials and vexations that are in the world around us; I never felt better able to endure them than I do at this moment. You have taught us faith in God and we have come to know that he can remove mountains and smoothen the rough ways of his children everywhere. I am realizing this truth more and more every day.

S. M. H."

"—, *Ill.*, Jan. 10, 1869.—The CIRCULAR comes regularly to me here, and seems like a "letter from the Community" full of good things. The Home-Talks are unfailingly interesting and full of food for heart and mind; the articles from the Muck-Heap have enlisted my attention to the history of Communistic movements; and in this last number I have been especially interested, as it takes up the history of Brook Farm. About that experiment there hovers a literary halo not belonging to the others. I read Hawthorne's "Blithedale Romance" years ago, and ever since have felt the magical influence of his genius in connection with the history of that literary holiday of Brook Farm. I am also much interested in the articles on Stirpiculture, a matter which seems in one form or another to be the topic of the day with you. And those two portraits of F. M. L. and S. R. L. are, it seems to me, imitatively perfect as word-painting. I like this artistic character painting. It stands out with as much objective clearness and solidity as statuary to my mind, illustrating finely, I think, the idea that spirit is after all more substantial than matter. You will think I have been very talkative if I say much more, so I shall not expatiate further on the CIRCULAR, which provokes expression of one's mind. H. A. W."

"—, *Mich.*, Jan. 3, 1869.—My thoughts have been upon Oneida and the Community every day, and I might say every hour, since my visit. Why is this, you may ask. It is not because the grounds are any more neatly laid out, or the buildings any better finished than others I have seen, but I am inclined to think that God dwells with you by his Spirit; and where the Spirit of the Lord is, every thing is lovely. But you may say the Lord is everywhere present. So he is; we have his presence daily. I thought years ago when reading your publications, that I should like to tell my religious experience and talk with you on the subject of religion generally; but when I was there I could not talk. Your Community seemed to be so much more a reality than I expected, that talking was out of the question. There are many things in the CIRCULAR,

which are interesting: the Oneida Journal, the Old Log-Hut, the Smith Story, &c., &c. We have a Bible-class every Sunday afternoon at four o'clock. Our children, two boarders, and one neighbor take part in it. We commenced at the first chapter of Romans; had quite a discussion over the seventh chapter, as some of our number believe that it was Paul's Christian experience; but it is very plain to me that the first husband, which is the law, must die before we can be married to another. J. P. F."

We wish to obtain a periodical called "THE PRESENT," published by Wm. H. Channing, in 1843-4. Any one having a complete file of this publication, will confer a favor by giving us an opportunity to buy or borrow it. Address the CIRCULAR, Oneida Community.

#### CURSORY NOTES ON ARABIAN HISTORY.

ARABIA, in the early centuries a refuge for the persecuted from the countries adjacent. Arabs very hospitable, but very vindictive. Their tribes frequently at war with one another. They plume themselves upon their expertness in arms—upon their horsemanship (their horses being unrivaled for temper, fleetness and endurance), and upon their eloquence and hospitality.

Though plunderers abroad, they are strictly honest in the camp, every thing there being left open.

Never have been fully subdued, though invaded by both an Alexander and a Cæsar.

Their language one of the most ancient, as well as copious and elegant.

Much given to poetical composition, in which they excel.

Gross idolaters before the time of Moahammed; worshipping the hosts of heaven as representatives of the angels, &c., down to stocks and stones innumerable.

Awful practice among pagan Arabs of burying their daughters alive (in most cases).

Many of them Christianized by the Jews who took refuge among them from the Romans. Not till Mohammed had attained to ease and independence by his alliance with the noble and rich widow Khadijah, did he entertain his great scheme. It was nearly twenty years after he first disclosed his mission to his wife, before he began his conquests abroad.

Mohammed so idolized by the Arabs, that they would even lick up his spittle, &c.

The Koran allowed by all to have been written with the utmost elegance and purity of style—to which Mohammed appealed for confirmation of his mission, deeming it a miracle, as he could neither read nor write. Great part of the Koran taken from the traditions of the Jews and Christians.

When once within the territory of Mecca (it being held sacred), it is not lawful to attack an enemy, or even to hunt or fowl, or cut a branch from a tree.

Four months in the year held sacred by all but two or three tribes, no waging of war the while, and no taking of private revenge.

Friday is the Sabbath of the Arab. There are also two public festivals; one of them somewhat similar to the *carnival* in Europe.

Women not allowed to worship with the men, being considered a distraction.

Fatima, Mohammed's only surviving child, and wife of Ali, was the ancestress of all the nobles of the Mohammedan world. R. S. D.

HOW MARK TWAIN WAS SOLD IN NEWARK.—The Newark Press contains the following exposition of what Mark Twain terms "A Wicked Fraud," perpetrated on him during his recent lecturing visit to that city:

It is seldom pleasant to tell on one's self, but sometimes it is a sort of relief to a man to make a sad confession. I wish to unburden my mind now, and yet I almost believe that I am moved to do it more because I long to bring censure upon another man than because I desire to pour balm upon my wounded heart. (I don't know what balm is, but I believe it is the correct expression to use in this connection—never having seen any balm.) You may remember that I lectured in Newark lately for

the young gentlemen of the Clayonian Society? I did, at any rate. During the afternoon of that day I was talking with one of the young gentlemen just referred to, and he said he had an uncle who, for some cause or other, seemed to have grown permanently bereft of all emotion. And with tears in his eyes this young man said:

"Oh, if I could only see him laugh once more! Oh, if I could only see him weep!"

I was touched. I could never withstand distress.

I said: "Bring him to my lecture. I'll start him for you."

"Oh, if you could but do it! If you could but do it, all our family would bless you forevermore—for he is very dear to us. Oh, my benefactor, can you make him laugh? can you bring soothing tears to those parched orbs?"

I was profoundly moved. I said:

"My son, bring the old party around. I have got some jokes in that lecture that will make him laugh if there is any laugh in him—and if they miss fire I have got some others that'll make him cry or kill him, one or the other."

Then the young man blessed me, and wept on my neck, and blew his nose on my coat tail, and went after his uncle. He placed him in full view, in the second row of benches that night, and I began on him. I tried him with mild jokes; then with severe ones; I dosed him with bad jokes and riddled him with good ones; I fired old stale jokes into him, and peppered him fore and aft with red-hot new ones; I warmed up to my work, and assailed him on the right and left, in front and behind; I fumed and sweated, and charged and routed, till I was hoarse and sick, and frantic and furious—but I never moved him once—I never started a smile or a tear! Never a ghost of a smile, and never a suspicion of moisture! I was astounded. I closed the lecture at last with one despairing shriek—with one wild burst of humor—and hurled a joke of supernatural atrocity full at him. It never phased him! Then I sat down bewildered and exhausted.

The president of the society came up and bathed my head with cold water, and said:

"What made you carry on so toward the last?"

I said: "I was trying to make that confounded old fool laugh in the second row."

And he said: "Well, you were wasting your time—because he is deaf and dumb, and as blind as a badger."

Now was that any way for that old man's nephew to impose on a stranger and an orphan like me? I simply ask you, as a man and a brother, if that was any way for him to do? MARK TWAIN.

#### NEWS AND ITEMS.

THE next style of bonnet (say the papers) is to be a bead and two inches of ribbon, fastened with a hair-pin.

A GRAND colossal monument to the late President Lincoln, is to be erected at Florence. It will contain one hundred statutes, and cost over two hundred thousand dollars.

A PROPOSITION has been made, and in all probability will be accepted, that all the European governments who have signed the international currency convention shall also adopt international postage stamps.

ORDERS have been sent from Europe to the California silk-growers for all the eggs they can produce for years to come, at \$4 per ounce, each ounce containing about 40,000 eggs. The California Legislature encourages this valuable interest by offering \$250 for every 5,000 mulberry trees raised, and \$300 for every 100,000 silk-cocoons produced in good merchantable order.

THE latest advices from Japan represent the revolution as at an end, and the Milkado in undisputed possession of supreme power. The Tycoon and followers had retired to his new province. Thus it is believed that a permanent peace is restored to the empire.

JOHN STUART MILL said in a letter of Dec. 12, 1869—"Of all my recollections connected with the House of Commons, that of my having had the honor of being the first to make the claim of women to the suffrage a Parliamentary question is the most gratifying, as I believe it to have been the most important public service that circumstances made it in my power to render."

#### TO CORRESPONDENTS.

E. F. B., Minn.—We never had any acquaintance with the person you mention, and do not know where he lives.

## Announcements:

### THE ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles from Oneida Depot. Number of members, 202. Land, 589 acres. Business, Horticulture, Manufactures, and Printing the CIRCULAR. Theology, Perfectionism. Sociology, Bible Communism.

#### WILLOW-PLACE COMMUNITY.

Branch of O. C., on a detached portion of the domain, about one and one-fourth miles from O. C. Number of members, 85. Business, Manufactures.

#### WALLINGFORD COMMUNITY.

Branch of O. C., at Wallingford, Conn., one mile west of the depot. Number of members, 40. Land, 223 acres. Business, Horticulture, Publishing, and Job Printing.

#### SPECIAL NOTICE.

The O. C. and branches are not "Free Lovers" in the popular sense of the term. They call their social system COMPLEX MARRIAGE, and hold to freedom of love only within their own families, subject to free criticism and the rule of Male Confidence.

#### ADMISSIONS.

Members are admitted to the O. C. and branches after sufficient acquaintance; but not on mere application or profession of sympathy. Whoever wishes to join must first secure confidence by deeds. The present accommodations of the Communities are crowded, and large accessions will be impossible till new Communities are formed.

#### STEEL TRAPS.

Eight sizes and descriptions, suitable for catching House Rats, Muskrats, Mink, Fox, Otter, Beaver, the Black and Grizzly Bear, are made by the Oneida Community, Oneida, N. Y., of whom they may be purchased. Descriptive-list and price-list sent on application.

#### WILLOW-PLACE FOUNDRY.

All kinds of agricultural, machine, and light castings on hand or made to order.

P. O. address, Oneida Community, Oneida, N. Y.

#### MACHINE TWIST AND SEWING SILK.

Machine Twist, of our own manufacture (Willow-Place Works): also, various brands and descriptions of Sewing Silk, in wholesale quantities, for sale by the Oneida Community, Oneida, N. Y.

#### MOUNT TOM PRINTING-OFFICE,

(WALLINGFORD COMMUNITY), WALLINGFORD, CONN.

Being refitted with new type and press, our establishment is now ready to receive orders for Cards, Circulars, Price-lists, Pamphlets, and the lighter kinds of Job Printing. Particular attention paid to Bronze work and Color Printing for Labels. Orders from abroad should be addressed to

WALLINGFORD COMMUNITY,

Wallingford, Conn.

#### PICTURES.

The following Photographic Views of the Oneida Community can be furnished on application: The Community Buildings, Buildings and Grounds, Rustic Summer-house and Group, and Bag-bee on the Lawn. Size of pictures, 8 inches by 10. Price, 75 cents. Various Stereoscopic Views of the Buildings and Groups and Grounds can be furnished at 40 cents each. Views, *cart de visite* size, 25 cents each. Any of the above will be sent by mail, post paid, on receipt of the price named. Address, Oneida Community, Oneida, N. Y.

#### PUBLICATIONS.

HAND-BOOK OF THE ONEIDA COMMUNITY; with a Sketch of its Founder, and an Outline of its Constitution and Doctrines. 72 pp. octavo. Price, 35 cents for single copy; \$3.50 per dozen.

SALVATION FROM SIN, THE END OF CHRISTIAN FAITH; an octavo pamphlet of 48 pages; by J. H. Noyes. Price, 25 cents per single copy, or \$2.00 per dozen.

THE TRAPPER'S GUIDE; a Manual of Instructions for Capturing Fur-bearing Animals; by S. Newhouse. Second edition; with new Narratives and Illustrations. 280 pp. 8vo. Price, bound in cloth, \$1.50.

MALE CONTINENCE; or *Self-Control in Sexual Intercourse*. A Letter of Inquiry answered by J. H. Noyes. Price, 50 cents per dozen.

BACK VOLUMES OF THE "CIRCULAR," unbound. Price, \$1.50 per volume, or sent (post paid) by mail at \$1.75.

The above works are for sale at this office.

MESSRS. TRUBNER & COMPANY, Book-sellers, Paternoster Row, London, have our HAND-BOOK OF THE ONEIDA COMMUNITY, and the TRAPPER'S GUIDE for sale. They will receive subscriptions for the CIRCULAR and orders for our publications.